The Answere

that the Preachers of the Gospel at Basile, made, for the defence of the true administration, and vse of the holy Supper of our Lord. Against the abhominatiō, of the Popyshe Masse. Translated out of Latin into Englyshe by George Bancrafte.

☞ 1548 ☜

☞ ☜

BRITISH MUSEUM

Imprinted

at London by Thon Day and William Seres, dwellyng in Sepulchres Parish at the signe of the Resurrectiō a litle above Holbourne Conduite.

☞ Cum gratia & priuilegio ad imprimendum solum.

¶ To the right worshipfull and his singuler good Master Sylvester, Butler, George Bancrafte, Wisshethe prosperitye and healthe, boeth of bodye and soule.

When I considered wyth my selfe the greate & dangerous, abuses in the administracion of such sacramentes as our sauiour Jesus Christe left to his misticall bodie the churche of the fayethfull, to be externe signes, and tokens of suche giftes as God hath, and doth dailie worcke in vs, to his own glorie and saluacion of oure soules I can fynde, perceiue, and proue none to be so muche abused, as the holy and sacred supper of our Lord. For wher as he ordined, that holy sacrament of his bodie, and bloud to be eaten and dronken in remembraunce of his passion whose fruite they taste therin, which haue ther stedfaste fayth in hym. And thereby shewe

furth the Lordes death vntyll he
come, and as brede is made, of ma-
ny graines, & wyne of many gra-
pes, so the membres of the congre-
gacion of Christes churche, Haue-
inge one God, one fayeth, and one
Baptisme, are put in remēbraūce
in eateinge and drinkinge ẏ they
are one bodie, whereof Christe is
ẏ hed. The beally bishopes of Ba
bilon ẏ Romishe Antichrist, haue
anullyd extripate, & cleane abo-
lished ẏ ordinaunce of Christ and
vse of thappostelles, in the admini
stracion therof. And haue of their
owne brayne excogitated, deuised
and brought in to the churche a
newe, and straynge ordinaunce
for the same, whiche is as cōtrarie
to christes wil, and purpose, touch
ing that blessed suppper as heauē
to earth, lyght to darknes, lyfe to
death, and they call it the blessyd
Masse, but it maye be truely cal-
lyd a diluesh Masking, for menes
eies

eles, are masked there with ȳ thei cannot se the trueth, but through that detestable abominacion haue bene, brought to moste miserable perdicio, for they applie it to souldyoures in war, for faire weather and rayne, for the plage, pockes, and suche other diseases, for beastes sicke of ȳ moxren for preseruacion of health, and for remissio of synnes, boeth for the quicke and deade. I wyl not speake how God is mocked therin and Christe had in derision, they ply booe pepe, wyth seste me, or seste me not. My pene abhoxeth to write what duckinge knellenge lickinge kissinge or Crossing and breathing, these diuilles apes haue deuised in thys whoxische Masse ther desguisinge In apparell at Masse hath picked manye a poxe mannes purs, and hath robbid theire soules of the true frutes of the spirite, for all suche sornes of monie that men

shoulde haue bestowed on theire poure parentes, childrē and nedie neighbours, was to litle for their bestimētes, albes, stoles, chalices, corporaces, aulter clothes, Masse bookes, and suche other, wherein Christe hath no delite, for Christe and the Appostelles vsede none suche disguisynge in the administracion of thys blessed Sacrament of Christes bodie and bloud, but were contented with such ministre as they were accustomed daylye to were, so these shameles Idolaters, shewing them selues of what generacion they are, dare so bouldlye face out such manifeste lyes agaynste gods glorye & plaine truth, and ordinaunce of christ. What shal I speake of these holi mumers (I would haue saied holy Masse mongers) that whan they here of any rich manes death, they flocke together lyke rauennes to a dead Carre. Not to con-

forte them that mourne for the deade, wyth hope of ỹ resurrection of the flesche, not to gyue thankes to God for them that are departed in the fayeth of Christe nor to praye that we, departinge in the same fayeth, maye wyth them receyue like rewarde, but to get money with Requiem eternã, and pro quorum memoria corpus Christi simuter, with censinge, dashing of holy water, & such other lyke Juglinges, so that the ryght vse of it is cleane altered, as though christ had neuer ordeined it in remembraunce of his death, and passion, and for as much as in thys treatise folowinge, the true vse of the Lordes supper, and also the deuelishe patchinge of the popishe Masse, is in fewe wordes liuely declared, I haue thought it good to trãslate the same into the englishe tonge, to the edifinge of my dere bretherne in Christ, praisinge God the father of oure saui-

our Jesus Christ, that these thin-
ges may shortlie be reformed, that
the poore flocke of Christ be no-
more decepuede wyth suche
craftye conueiaunce, to kepe
them in cõtenual blindedes
for lucres sake, to ỳ great
daunger of their soules,
and pernicious dero-
gaciõ of godz glorie,
to whome be ho-
nour and glo-
rye for
euer
AMEN

FOr asmuche as God hath commaunded vs by his Apostle Peter (Oh ye fathers of oure countrie) in wysdome gra uitie and godlines to be readie at all tymes to gyue an answere to euery mã, that asketh vs a reson of oure fayth it is mete ỹ we should more gladly answere to a questiõ proponed beinge requirede of you oure moste Soueraigne Magistrates to whome we knowe also what is oure dutie in other thinges. We haue affirmed and vpon sure grounde, and reason proued, in oure publike sermons, that the popishe Masse, is not an offering for ỹ quicke and dead but a moste detestable abominaciõ before god And therfore a man wyll not belyue how glad we are, which loue the truthe, that you oure moste prudent senatours require of vs an answer to thys question for we conceyue greate hope that God 1. Pet. iii.

which

whyche moueth you to desire to
atteine the knowledge of the light
and truth, wil of his infinite mer
cye encrese hys grace in you
that after the example of the god
lye kinges, Ezechias and Iolias
when the trueth diligently ser=
ched out and truly knowen, you
wyl take awaye, abolische and vt=
terlye distroye all such tradicions
of man as are repugnante to the
worde of God. And al suche thyn=
ges as are taught and set fourth
contrarie to the ordinaũce of god
and holsome doctrine of Chriſte,
whiche thinges stire vp the anger
and griuouse displeasure for God
agaynſte vs miserable creatures
for in so doinge, you shall norische
confirme and establische peace vni=
tie and concorde in thys noble ci=
tie of Basell, and bringe your sub
iectes to a sincere & godly fourme
of lyuinge, that at ꝑ daie of Iud=
gement the bloud and condemp=
nacion

nacion of moste detestable sinners
shall not be required at your han
des being oure Magistrates and
gouerners but rather you shalbe
rewarded of God and receyue in
thys worlde prayse and glorye
boeth of your subiectes & of strain
gers for nothinge can rather win
the fauoure of subiectes to their
Maiestrates and rulers & bringe
them to obedience then the worde
of God, and his commaundemen=
tes frelye preachede and wythout
daunger of ponishement, as you
may euidently perceyue by Josue and the people of God committed
to hys gouernaunce. And strayn=
gers are moued wyth nothynge
so much as whē they se the truth,
the glorie of god and an honeste or
der of lyuinge magnified & had in
reuerence, for God doeth kepe the
citie that seketh his glorie.

Josue. 1.

Fyrste of all we protestе that in
our publyke sermones and in thys

wri=

wrytynge we nothere speake nor
write against the most holye ordi-
naūce of Christ or the Apostles in
the administraciō of ỹ Lordes sup
per, but we both speake & write a-
gainst ỹ abuses ỹ be crept into the
church, & are obstinatli defēded, bi
cōtinuaūce of time wout ỹ hollie
scriptures, to ỹ great hynderaūce
of the fruites of christes passion &
craftie deceiueinge of ỹ vnlerned
people cōtrarie to Christes ordi-
nāce & administraciō of ỹ apostles.
ỹ cōmon rumoris through ỹ mali
cioule enuie, & faulse forgid lies of
some popish preachers & of some o
ther ỹ are euen against vs which
know ỹ truth, ỹ we goo about to
let abolishe, and bringe to nought
all good workes, they fayne this
on ther owne heade, as they do al
other thynges for nothynge, can
be more greauouse to vs then, to
here that men do not lyue after ỹ
cōmaūdementes of God. And we
kno

know through the grace of God. What ceremonies, & what part of ẏ cerimonies is profitable & mete for christen mē & our purpose, maintained wͭ a good consciēce, is to vse well, sincerly, & wͭout any faulsly deuised traditions, so muche of this sacrament of oure Lordes super, as was most perfectly begon, and ordiened of Christ our master and there can no man proue that our intent was other wise at any time and thys by ẏ assistaunce of gods grace, we wil affirme by the onely scriptures of God. Now we wil in godes name declar, & shewe furth our reasones, for this question proponed. Undoubtely al such as do not regard & care for ẏ only glory of god, teach nothing that is godly, true, or in aniwise profitable. For god saith by Malachi. ẏ prophet. And now, Oh ye priestes this cōmaūdemēt toucheth youif you wil not heare it nor regard it

Mach. ii

my

my name, sayeth the Lorde, of hostes I wyll sende accursse vppon you, and wil Cursse your blessing yea cursse them wil I if ye do not take hede It is therfore manifest that God beynge griuousely displeased cursseth thē that regarde not his name and glorie, for God is gellouse and a consuming fier.

Deut.v. He wil haue hys name magnified and prayesid the Iues and gen-

Rom,i. tiles dyd fall into lewde myndes and corrupte Iudgementes be-

cause they knewe God, and dyd

Esa.i.42 not glorifi him as God. The lord hym selfe sayeth, I wyll geue my

Math,12. glorye to none other. Finallye he that seketh not goddes glorye doeth nother desire to encrease it nor doeth speake, lyue, nor is of God but is abomination before

1.Cor.7. God. For whosoeuer is not wyth Christ as who sayth ẏ God may be glorified, he is abominaciō before

Isai.8. God and is hys enemye, when the

na-

naturall man perceyueth not the
thynges that pertayne to the Ro.xi.
spirite of God. And hys thought
is as fare in sunder, from the wyl
of God, as ꝑ earth from yeauē for
in dede man touchinge hys owne
knowledge, doeth knowe nothing
lesse thē ꝑ wyl of God. Who ther- Luc.xvi.
fore can tell what is the wyll of
God and hys true glorye Christe
sayeth, that whiche is highly esti-
mede, amonge men, is abomina-
cion before God, for men are euer
prone and readye to fall, and for-
sake the truth, to folowe & cleaue
to there owne profite, and inuen-
cions whereof Idolatrie & othere
abominacions, come vp and haue Prone.ad
there begynynge wherefore the
wise man sayth, truste in the lord Deut.vii.
wyth all thyne herte, and not in
thyne owne, wisdome. And Moy-
ses sayth, you shall not do after al
thinges that we do here this day
euery mā what semeth hym good
in

in his owne eies, it is therefore so lichely spoken to saye, what thing soeuer that a man doeth for gods sake is a good worke, and worthey to be rewarded, for then euery mā myght haue knoledge sufficientli without any teaching or doctrine of the worde of God. But howe shoulde a man be then of an vndoubting cōscience or wyth what hope, myght a man lyue to please God. Where the knoledge of ỹ wyl of God wantethe, there moste also hope and fayeth want. namely in trouble and afflictiō what so euer truely is not of fayeth is sinne where Syne is there is abomination before God. Therfore god hath declared hys wyll and mynd, by thapostles. And Christe hym selfe (that our knowledge may be sure, and our oppinion vndoubtfull) howe god ought to be truely worshiped. Moreouer he hath gyuen vs a straight cō. naūdemēt to

kepe

kepe his law, that we shal tourne nother to the right nor yet to the Deut. xvii
lefte hande that we shall nother adde nor take awaye any thynge from it, he that wyll not herken to the prophet that I wil raise vp sayeth the Lorde, I wyl requite it of hym, after the lawe was gyuen and the trueth was knowen, God would be worshipped, as his word teacheth and the offence was the much more greuouse. Albeit king Saull dyd kyll and offer fat Ox- i.Ki.xv.
en, to the true liuing God whiche was a good worke in apparaūce: yet because the scripture of God dyd not teache hym so to do, God therfore was grieuously displeased wyth hym. For although he offered his sacrifice to God, yet that accōpted he to him for Idolatrie. ii.Re.vi.
Oza died sodenly because he tuched, the arke against the Lordes commaundement, yet he thought it had ben a good dede. Dyd not

the earth swallowe vp Core and
ume.xvi. his adherētes because thei would
take vppon them the office of the
priests. The Israhelites, did think
ent.xvi. it a godlye and goodlye thynge to
haue pleasant groues nigh vnto
the aulter of God, but hym dyd it
not please. Thei thought it a good-
rome.vii. ly facte at Tophet in Jerusalem,
to kyl and offer ther owne sonnes
but the more they did so ȳ greater
was ther abominacion before god
For god sayth he neuer cōmaūded
them nether came it euer into his
Iose.i. thought. God commaunded Jo-
sue to be stronge and bolde, that
he myght obserue, and do accord-
inge to al the lawe, which Moy-
ses commaundyd hym, and that
he should turne ther from, nither
to the ryght nor to the lefte hād ȳ
Isa.xxx. he myght do wisely in al thynges
he toke in hande, god by hys pro-
phet Esaias saith, alas for the dis-
obedient children, that wyll take
coun-

counsayle wythout me and wyll take, asecerete aduise, and not out of my spirite, therefore adde they sinne vnto sinne, and Christ saith in vaine do they serue me, teachinge the doctrines and preceptes of men, the proude herted Jewes did stande so well in there owne conceite for their tradicions and inuentions, that for loue thei had to them, they dispised hated, and at last killide oure maister Christ our aduersaris dare saye ẏ Christ and the apostles taught manye thynges, whyche are not wryten in the scripture, and that Christe sayed hys Disciples coulde not beare awaie al that he had taught thys cauil repungnaũt to the true vnderstandinge of the scripture maye be an occasion, and cause of greate errours for there wyth all lyes and herisies maye be confirmed they will saye albeit it is not written, yet the appostles taught

Math.v

John.xxi

ſt by woꝛde of mouth, and alſo the ſcriptures of God, ſhoulde be an vnperfecte doctrine, which thyng to affirme, is blaſpheme agaynſte the holy goſt conſidering that thē all ꝑ doctrine of our fayth ſhould be put in queſtion. Therefoꝛe ſurely ſo muche is contayned in holye ſcripture as is neceſſary vnto ſalnacion to euerī one that beleueth, They ſaye coulde the churche erre ſo longe time as it hath? If youre doctrnie be true, the, true churche hath not errede, whiche hath the woꝛd of god only. The church berely muſt be tried by the woꝛde of God, and not the woꝛde of god by the churche, whether the churche that beleueth be of manye, oꝛ of fewe, foꝛ the churche is knowē by the frutes, and not becauſe it cōſiſteth of many, and hath her begynynge of the woꝛde of God, and her frutes, are tried by the woꝛde, whether the true chriſtan

church

churche brought them forth or no,
if it be the true christen churche John. 8.
she heareth no nother voice but
Christes her shepherde and bryde-
grome, whiche the appostles preа-
ched to the church, and if anangel
came out of heauen teaching any
other doctrine then thys, let hym Gala. 1.
be accursed, if we loue and folow
the doctrine that Christe taught
and beinge hys disciples, we shal
not be excluded, frome the true
churche so longe as we kepe wyth
vs the worde of God. But he is
puffed vp wyth pryde and doeth 1. Timo. 1
knowe nothinge at al that wil not
obey the word of God, he therfore
which doth knowe nothinge, can
not teache vs religion, and ỹ true
worshippinge of god, if the Masse
be vsede as it hath ben hitherto,
it can in no wyse agree wyth the
worde of God, but is so muche re-
pugnaunt as what thing is most.
The Masse therfore is a diuilishe

Idolatrie, and detestable abomi-
nacion, against God, and ỹ mayn-
teners therof, shal incurre, his dis-
pleasure, for euer. thys thyng we
wil proue two waies first because
the popishe Masse, is vsed in no-
thinge lyke the supper that Christ
ordeined, and differeth nolesse frō
it then blacke to white, they synne
therefore so grieuously as dyd A-
4.Reg.xvi. chas ỹ made an aultar at Jeru-
salem lyke that which was at Da
mascō, and caste the aultare of god
out of the temple so they haue, left
the true vse of oure Lordes sup-
per, And in stede of it haue insti-
tuted and ordeinede the Masse of
theyr owne folishe deuise, and op-
pinion which is a great and blas-
phemouse abominaciō before god.
Moreouer we wyll proue by ther
errours and abusinge of ỹ masse,
whyche they call an offeringe for
the quicke and deade, that it is an
horrible abominacion, for if the
Masse

Masse were ordeined of Christe, which is faulse, yet by there abusinge of it they woulde make it a blasphemouse, & heinous abominacion before god, vndoubtedly we ought to folowe truely, and sencelye, that thynge whiche is absolutly sufficient of it selfe alredie. Deut. vi.

Firste let vs consyder and expende the maner and order that Christe vsed at the institucion of thys holly and sacrede supper, and then we wyll confer the abuse vñ the truth. But we ought to learne all theſe thynges of the Euangelistes, and of Saynte Paule, and of none other. Verely the true Masse, which is worthy al kindes of praieses, is the Masse which Christe ordeyned, at hys laste supper before he shoulde suffere, for when the houre was come, he sate downe and the twelue appostles wyth hym, and he sayed vnto thē, I haue inward Luk. xxi

ly desired to eate thys passeouer wyth you, before that I suffer, for I say vnto you hence furth I will not eate of it any more vntyll it be fulfilled in ỹ kingdome of God and he toke the cup and gaue thãkes and saied, take this and deuid it amonge you, for I saye vnto you, I will not drinke of the frut of the vine, vntyll the kingdom of god come, and he toke breade and when he hadde giuen thankes he brake it, and gaue it vnto thẽ saying, this is my bodye whiche is giuen for you, thys do in remembrauñce of me. Like wyse also whẽ he had supped he toke the cup saynge, thys cupe is the newe, testament, in my bloude whiche is shed for you.

xxii. th.xxvi. These wordes Sainte Luke writeth, the other euangelistes wrytte the same, but they differ in some wordes, as Math sayed, Drinke all of thys, for thys is my bloud

bloude, whiche is the newe testa-
mente that is shed for manie, for Mar.x
the remission of synnes, and saint
Marke sayth, they al dranke of it
meaninge the cup. Saint Paule
doth expounde Christes wordes
sayinge thys doo as ofte as you
drinke it in remembraunce of me
for as often tymes, as you shall
eate thys breade and drinke thys
cup ye shall shewe furth the Lor-
des death tell he come, but let a
man examyne him self, and so let
hym eate of the breade and drinke
of the cup. Saint John doeth not
declare the ordinaunce of thys sa-
crament.

But he teacheth, from the .xiii. John.xi
Cap. to the .xviii. how Christ did xv.xvii.
vse his supper and what he did at
it, he washed hys disciples, fete, he
preached to thē, and commaunded
them to be in charitie, he exhorted
them to pacience, he strengthend
confirmed, and establyshed their
sayth

fayth towarde god and praied for them to hys father, but especially he rebuked Iudas the traitor.

S. Paule sayth we beinge many are one breade, and one bodye in so muche we all are partetakers, of one breade and ỹ Euangelistes, reporte that Christe dyd finishe hys holy supper wyth thankes geueyng. The some and grounde of the hole matter proponed, cõsisteth in the sentences of scripture nowe rehersed, but because Christ sayth, serch the scripture we therfore wil are counsaile, of the word of God in other places and debate howe the Lordes supper ought to be vsede let vs first deuide thes questions into foure partes, firste some thinges are common, both to the ministre, and receiuour of the Sacrament, moreouer some thinges belonge only to the ministers thyrdly some thynges pertayne to the receyuer onely, and finally some

some thinges must be obserued in the sacramente alone. First let vs expende and consider what is the dutes of ẏ ministers and laitie together at this holly supper. Christ was the minister and the .xii. aposteles, were the receyuers & laitie for S. Luke sayth whē the houre was come, Christ and the .xii. apostles sate downe, to be an exāple, to vs, to do all thynges in the cōgregacion wyth comlynes and order. For we se, ẏ Christ, obserued boeth tyme & place. but yet those ought not to be vnderstanded that we shall leaue the true meanynge, and folowe the bare letter, ẏ tyme and place was most myte, for hym to go about that godly worke, and thankes giuinge, boeth because the easter lamb ought to be eaten in ẏ euening, & ẏ night of Christs passion was at hād but it is most mete, to vs to minister that sacramēt, before dinner that the laitie

Luke.xx

i.Co.xiii

shall

shall receyue it standyng and not sittyng, & also that it be broken in two pieces, before the administraciō to ẏ laitie & not when it is ministred, for the euangelistes, commaunded and decrered nothynge in these externe thynge, but an honeste order, for it is vnpossible that we shoulde do and obserue, the selfe same order of receyueinge the sacramente that the apostles dyd for thē no mo then. xii. should receyue it at once And that of one minister it should also be recyued in the euening. Moreouer Christ did eate the easter lambe with his disciples, and refused that bodily meat and drinke saying he would
1. xxii. eate nomore, of that, vntyl it were fulfilled, in the kingdome of God, nor dryncke of the fruite of the vine, vntyl the kingedome of God come, that we after hys example shoulde neythere seke, for a carnall supper to fyll the belly, nor be

ad-

addicte & giuen to the obseruaūce of the Iuishe cerimonies and shadowes of the truth, but that with an vnfayned fayth we shoulde w̄ thankes giuing receyue the spirituall fode in the worde and promisses of God. Also both the ministres and receiuers ought to come to the Lordes table, in charitie, & protestе true mutuall loue, one to an other, for Saint John sayeth Christe dyd ernestly preache, charite to his disciples and loued thē to the ende, for we beinge one congregacion are membres of one body & bretherne in dede, by Christ. For as saint Paule sayth though we be manie, yet are we one bodie when we are partakeres, of one breade, finally it is mete that one, tarie for anothere, excepte some matter of greate importaunce let vs, and that we cōtinue in praier to thende Judas alone, departied awaye before the other to his own de-

John. xiii. xiiii. xv. xvi. xvii.

1. Cor. x.

destruction, Saint Paule saieth,
brethern whē you come together
to eate, let one tarie for annother
and if any man be hūgrie let hym
eate at home. Sayncte Mathewe
and Saint Marke saye that af-
ter they had sayed grace, thei wēt
vp into the hyll of Oliues Nowe
let vs learne what is the function
and office of the minister, and stu-
ard of the misteries of God thys
we are taught of Christ him selfe
in ꝑ administracion of ꝑ sacramēt
to hys disciples wherein dyuers
and sūdri thinges are to be diligēt
ly noted & obserued. First howe he
dyd gyue hym selfe to al hys disci
ples and ministers and in especial
ly to the preachers, beinge an ex-
ample in washinge of theyr fete,
that they should do the same and
be prompte and redy at all tymes
to minister, and do seruice to euery
man. Moreouer here is to be no-
ted that Christe dyd willingelye
and

and of purpose shone and abhorre
al externe and outwarde pompes
and solēne sightes, that he might
printe in ourc hertes thynges of
greater importaunce, also whē he
had washed theire feete. he went
agayne to the table and put on John.xd
hys accustomed rament teaching
hys disciples. by thys example to
go about suche thinges as ought
to be most chiefly regarded, for he
then ernestly preached the Gospell
admonished and rebuked Judas
the teaytoure, and taught his dis-
ciples, to be in charitie pacience,
and hope of thynges to come, so John.xd
plainely & manifestlie, ỹ they sayd
you speake not nowe in parables.
Note also that Christe gaue Math.xl
thankes to God the father, before
he gaue the sacrament to hys dis-
ciples, exhortynge them to remē- 1.Corin.
bre and shewe furth thereby hys
passion vntill he come. Finally he
callyd vpon hys father wyth a fer- John.xd
uent

uent desire, and prayed for all the
r.xvii. that belive. Nowe touchinge the
receyuers, of oure Lordes supper,
they gaue greate attendaunce, to
the word & doctrine of Christ, and
wyth obedience receyned the sa-
cra ment of the body and bloude,
of Christe, Saynt Marke sayeth
they al dyd drinke, by hys sayinge
noman is excepted. Finally let vs
re.xiii. erpende & consider of what thing
the sacra nente is made, vndoub-
tedly it is made of breade wyne, &
the worde, for there cannot be the
sacrament of oure Lordes supper
where any of these lacketh, Christ
verely toke materiall breade and
wyne, chosinge them for the vse of
the sacrament, we reade not that
he toke water grapes or any such
other thynge, and he sayede these
re.xxii. wordes. Thys is my bodie which
shalbe gyuē for you, and thys cup
is the newe testamente, in my
blould whyche shalbe shed for you
by

by these wordes the bread, & wyne are made the sacramēt, & holly tokēs of Christes body & bloud, these wordes offer to vs ỹ promesses of the Joyful Gospel, which if we receiue, w̄ a true faith, we eate spiritually in spirit ỹ flesh, & bloud of christ & therby obtain life eternal.

The sacrament is like a writen Testament, that promiseth great gyftes and is sealed wyth two seales, that ought to be kepte hole & vnbrokē if all these thynges afore rehersed, were obserued and kepte then the Lordes supper should be truely vsed, the Masse (as they cal it) should perfectlie be holy, for god praised therin, would regard it, & we should receyue of it, great frutes & goodnes, for therebye we are enstructed to beleue in god, & loue oure neighboure excludinge all sedicion, and disobediēce that peace pacience and concorde, may take place and rule, againste thys

doctrine, nothinge can be proued,
and debated by the holy scripture
for it is grounded on moste sure
principles, and fundacion, refer-
1.t. John.1. ringe, all thynges to fayeth and
1.iii.v. charitie, by the which two al thin
ges ought to be tried, paraduen-
ture they wyll answere, that no-
man can finde faulte wyth oure
sayeinge, but yet it is, expediente
to Joyne other ceremonies wyth
the approued vse in the admini-
stracion of thys sacrament, of our
Lordes supper as haue been, vsed
hitherto, and so the hollye thynge
shalbe worthei the greater praise.
We answer that it is nomatter
thoughe these ceremonies, were
omited and left whyche were ex-
cogitate, and found out by mans
reason and a true christē man wil
not be offended ther with, as ligh
tyng of candeles singing, ringing
of belles, deckinge of aulters gyl-
tynge of Images, veluet and en-
brode-

brodered ornamentes, reliques of
sayntes, Organs pricksonge des=
cant and such other, which do not
edifie the congregacion that they
maye encrease in godlines fayeth
and charitie, for as Saynt Paul Act.xv.
sayeth bodely exercise, is litel pro=
fitable, but rather when these ex=
terne thinges, are highlie estemed
and defēded with touth and naile,
as we haue sene, by experience:
these percepts of god, faith, humi
litie charite and preachinge of the
worde are lytle regarded, when
these true good things that please
God, & are taught vs of the scrip=
ture do wonderfully worcke in vs
godlines, & Justice. If thys mul=
titude of ceremoneis had pleased
God and ben thought profitable
to bring men to godlines and ver
tuouse liuinge. No doubte but
Christe woulde haue taugth thē,
The apostles woulde haue obser=
ued and kept them, and S Paul

 woulde

woulde haue greately magnified and praysed thē and if god would ẏ his noble workes shoulde haue ben had in reuerēce, setfurth and extolled, wyth sumptuouse ceremonies, he woulde haue thaught our fathers of the priuate church to vse them after a most gorgiouse facion, as they dyd, in Jerusalem
egst. viii. when Solomons temple was dedicated where many fatte Oxen, were slayne, and muche monye spente also when Aaron the high prieste was consecrated, and whē the arke of couenaunte was made if god woulde that we shoulde do so, thys multitude of ceremonies had ben laufully instituted in the primatiue church but christ wuld that we shoulde be occupied with weightier maters, & lesse regarde ths externe pompe, then heauenlye and, celestiall for cerimonies, are nothynge but figurs, to shadowe and hyde the trueth frome

the

the vnlearned. A man therfore cã
vse no better, order in the admini-
stracion of oure Lordes supper,
then that whiche Christe him self
vsed, but we are not pleased wyth
Christe when we are not pleased
wyth the order and waye, that he
taketh. Naamã when he dispiced
that playne waye to washe hym-
selfe in Jordã remayned alwayes
a leper, and whẽ he did washe him i. Cor. iii.
selfe as the prophete commaũded
hym he was healped. Uerely mẽ-
nes wysdome in maters of god, is
folishnes we cãnot set furth, and
minister the Lordes supper, more
purely then when we folowe ther
in Christe, & his disciples for that
whiche men put to of there owne
brayne, without authoritie of scri
ture is merlie faulce, albe it they
ascribe the same to the holly goost.
What fole hardines is this to ad
ioyne their dremes to the spirit of
God, doeth it of necessitie folowe

that whē two or three Bishoppes are assembled together, that the holly goost doeth decre and make lawes by them: we must examine and trye there constitucions, and decres, whethere they agree with Christes doctrine, and do extolle teache and establishe fayeth, and charitie or no, for in so doynge a man maye easlye perceyue that the hollie gost is not the authour of such dirtie tradicions and lowsie lawes, but rather ẏ it is blasphemie, to thynke that the office of the hollye gooste is to institute and ordayne suche superstitious, and vnprofitable cerimonies.

They ẏ knowe the nature of the holye gost, by the word of God are assured that he commaũded not such trifles and superfluouse thinges, to be done, as haue ben constituted, and decreed, in mani general coũsailes for he doth not renewe, ẏ shadows, of the vnperfite olde

olde law nor laith on chriſtē mens
ſhoulders, the yoke, that nother
the apoſtles nor fathers of the old Math. 9.
teſtamente coulde beare, for no-
man doeth putt newe wyne into
olde bottelles, nothere ſoweth a-
piece of newe cloth into an old gar-
mēt but our aduerſaris moſt blaſ
phemouſly affirme that although
they conſtitute and ordayne ma-
nye ceremonies contrarie to the
libertie of the Goſpell and repug-
naunte to Chriſtes ordinaunces
yet they are made and ordeined by
the holly goſte.

Now we haue declared the true
doctrine of Chriſte, touchinge the
adminiſtracion of the ſacramente
of oure Lordes ſupper we wyl alſo
conſider the popiſhe Maſſe wyth
it. Let vs fyrſt ſhewe and declare
the abuſe both in the functiō and
office of the miniſter, and of the
receyuer for thys is the chiefe
errour of ỹ papiſties, not becauſe
they

they do not obserue tyme & place but forasmuche they regarde not the libertie of a christen man whō Christe set at libertye wyth shed= dynge of hys owne bloude. And laie snares for mens cōsience with preceptes in exterme thinges as in ornamēts oyleing a superstitiouse auriculare confessiō, and in other like thinges innumerable, for both the ministers and receiuers of the sacramēt thynke it a capital offēce if they omite & leaue any of these beggerly tradicions of mē behind and vndon defending them vnder pretence of good order, when ther can be nothyng more confuce and oute of order then to make the Lordes supper subiecte to mens cōstitutions and preceptes in ex= treme thinges from whiche Christ our master made it free.

They Judge it a muche more heinouse offēce, to omyte anye of tye vayne tradicions of man vn=

don

don, then if a man shoulde be a fornicator, a dicer a dronckeard a blasphemer of god, or in any other such vices, an abominable sinner: condemninge of heresie all such as neglecte these ceremonies and vngodly constitucions of theirs, and Christes ordinaunce beynge nothynge wourth or wythout there ceremonies inuented of theyr owne brayne, it muste therefore be a detestable abominacion, to trouble christē mens libertie after thys sorte, for if it myght cōtinew styll free, men myghte let ornamentes passe and suche other externe thynges, for the holy goste doeth not teache, them whiche set thinges out of order, after thys sorte. The true honoure and seruice, of God is subiecte nothere to tyme place nor persone charitie in edefiynge thy neyghboure, in these thynges, oughte to rule all congregacions. For al christē congre-

ga-

gacions vse not one kynde, and or
der in theyre cerimonies. Them=
peroure Charles firste of ỹ name
dyd laboure to bryng al churches
to agree in one kynde and order of
ceremonies but he coulde neuer
bring it to passe, for it was against
god, and therefore it coulde neuer
be brought to effect. If we should
be compelled to obserue and kepe
suche preceptes of men being pro
fitable nother to fayth nor chari=
tie, mẽ may Iudge that we haue
not yet eatẽ the easter lambe, that
is to saye. That greater burdens,
are leyde on oure neckes, thẽ euer
was on the Iues which thing is
abominaciõ before God, and that
they haue done so to vs, the deuer
sitie of ornamentes, and many o=
ther foolishe cerremonies, whiche
they haue borowed of the Iues,
do manifestly declare and testifie
as it shall appeare hereafter. Also
they cõtemne theyre neighbours
which

which belyue in Christ, and desire to be incorporate, to him by charitie and excõmunicate, curse, and suspende them for not obseruyng some of theire vaine ceremonies wherein they breake charitie whiche ought chefely to remayne amonge them that, are pertakers of the Lordes supper. There is no true christen churche, where charitie is not, al that churche therefore wyth the Masse, is obominable before god.

The praires of that congregacion, are not harde of God whiche fereth not to cõe to ỹ cõmuniõ of Esai.i.
Christes bodie & bloud, wyth hertes ful of enuye malice & hatered, and with hãdes ful of bloud finally if any thyng be abominable before god it is ỹ masse, for it oppresseth ỹ christẽ liberte, it hath brought in a greate multitude of Jewishe Gala.iiii.
ceremonies, and hath no regarde to christen charitie, (Paule speakinge

ing of the consciens exhorteth vs to persiste, in libertie, and suffer not oure selues to be leade vnder the yoke of bōdage. Also he teacheth vs, that oure workes are vnprofitable without charitie. Now let vs declare and opē the abuses of the ministers We freely knoledg and confesse that al thoughe manye ministers of the sacramente be vnmete and reprouide of god, throughe theyr abominable and vicious liuing, yet the sacramēts remayne sacramentes, throughe the ministracion of the worde, but thys we affirme, that the vertue and efficacie of the sacramentes is not like, neither ỹ holy goste worketh like effect whē a mā receiueth the sacramentes of an vngodlye, and impudente sinner, and when he receyueth them of a godlye, and true christen man, for albeit the sacramente is present, yet ther is in it neither grace nor vertue

for

for both ỹ sinner & he ỹ cõsētth are equallie punished as both the byeres, and sellers of Doues were driuen out of the temple: so both the minister of the sacrament, and the receyuer shalbe gyltie of Christes bodye and bloude. These minister is giltye because he doth minister vnworthelye for truly hys seruice is abominable before god for if ther were, no worse thinges then the lyuynge of the ministers to make the Masse and abomination before God, yet theire impuritie of lyfe, is inoughe to make it vnpure and filthy before the face of God. By what place of scripture can they proue, that the Masse is holy, accepted of god, and a profitable worke for the quicke and deade of what ministrie so euer it be saied: In dede by non for how can the deade helpe the dead, eithere a synner make a synner Luke. xvi

1. Co. ii.

right

rightouſe, euery man knowynge that ſynne pleaſeth not god, maye perceyue what theye can do with God, for what ſo euer is not of
n.xiiii. fayeth is ſinne. Their Maſſe therfore is ſynne and abominable before God.

Nowe let vs conſider what fūction and office Chriſte throughe hys owne exāple cōmitted to the miniſtres & ſtewardes of the ſacrament whē he waſhed his diſciples fete, it was done to teach the miniſters of goddes worde that they ſhoulde not exauite them ſelues as Lordes and maiſters ouer the laytye, for Saynte Peter ſayeth, thelders, ought to be an example and mirrour to ỹ flocke of Chriſt for pryde is a greate abominacion before God Chriſte truly can not be pleaſed wyth ſeruauntes that are puffed vppe wyth pryde. But where is ther any humilitie amōges them? none at all. I wyll not

ſweak

speake of there shauē crownes, mi-
ters, siluer staues, byshoppes rin-
ges, or other such costlye, and riche
robes, and ornamentes, In deede
thei are much more precious, then
Christes poure simple garmentes
but truely: the remembraunce of
Christes passiō, cannot be shewed
furth after the ryght waye in such
more thē princelie aparell. For no-
ther goulde nor siluer was sene at
Christes death albeit they, by this
riche rayment haue inuēted and
deuised, a glisteringe pretence, of
misticall vnderstanding, Saynt. 1. Pt. ii.
Peter coulde not, suffre excesse of
apparrile in gentylwomen, much
lesse in the administracion of our
Lorddes Supper, and in them
that should be an example to al o-
there in Godly conuersacion and
lyuynge, theire prydde can not
be hyd, for they beleue, and la-
boure to perswadde other that by
the Byshoppes anoynetynge ‘ a
marke

marke is printed in their soules, whereby they are made of greater authoritie, thē angels or s. Marye ỹ virgin. yea, and this marke thē say they, can by no meanes be put awaie They exiole therfore, themselues, aboue al men and set themselues at libertye, frome all burdenes, and bondage, that other mē are charged wyth all their wyl is to be Lordes ouer all mē & all seruice due to thē. Thei magnifi & extolle, ther prayers in there holly Masse and set the popes name before the, kynges in theyr canon, if a man yea a good, and godly mā touche the Chalice nor the sacrament by chaunce, it is a Capitall offence, they iudge it an heinouse abominacion, to minister the sacrament to the laitie vnder booth kindes. And why because they are not anointed, and made popishe prieſtes. Their pryd also is opened and shewed furth nothynge more

then

then in their offring and sacrifice for they are fully perswaded that they offre to god, his sonne Jesus Christe, for remission of synnes, both for quicke and deade.

This presumptuouse arogancie, must nedes bean abomination before god, and cannot find in these proud papistes, neither liberalitie in doinge of good dedes, or seruice to other where vnto they are chiefelie chosine. But it is theire propertie to serue dame Aueris, and their owne bealis. If rewarde be promised, they are redye to synge Masse, but if no reward come thē will they nother synge nor saye. For no peny, no pater noster. Vndoubtedlye euerie couetouse man is an Idolater. For where couetousenes reigneth, as Saynte Paule sayeth, there is Idolatrie, which is abominacion before god These couetuouse popishe priests are therefore, abominable before Eph. vi.

god. And another sorte of these papistes wyll synge Masse, not for monie, but for feare of losing their fate promocions But what great synne is thys to do these thynges against their conscience? For they do it fearinge leaste other wyse they shoulde wante a liuing. Oh what mistrust haue they in God who fedeth and clotheth birdes, and other liuinge creatures, and thus haue they made a banket of the moste holly supper of our lord, for fylthy lucre and gaynes. If a man shoulde desier one of the laytie, which is a good and godly mā, to receiue the sacrament, and he should haue for his labour a couple of grotes or a testarne, he wold not onely refuse it, but greuously taking ỹ mater, ỹ any mā should haue suche an opinion in hym.

Notwithstādinge these Masse mongers thynke it greate honestie to receyue money for their Mass-

kinge, when it is to their greate shame and rebuke. Thys saing of Saint Paule, he that serueth the aulter muste lyue also therof: doth not make for them for S. Paulle doth teach nothynge elles by thys sainge, but that the preachers of the Gospel may without grudge of conscience prouide of the godes of the churche, for suche thynges as they lacke. And this argumēt, is taken of the preistes of tholde lawe. That as they had there liuinge, for offringe of sacrifices, so the ministres, of the gospel, should haue their liuinge, for preaching of the same. For Saynt Paul did no more meane by thys terte, that preistes shoulde synge Masse for the quicke and deade then he purposed, to teache men, howe to war Their entēt, is not to serue Christ oure true aulter, but the god ther owne bealies wo be to them, that mayntayne, thys patched popishe

1. Cor. ix.

Heb. iii.

Masse, either with rewardes cou-
sayle or any other waye, for in so
doinge they geue no lesse occasion
to these papistes to commite moste
heinouse offences then the Pha-
resies & rulars of the people, did to
Judas the traytoure. Here we o-
myte and passe ouer theyr filthye,
whoredome, continual hate malic-
iouse, enuie vnfruitful Idelnes,
and suche othere abominacions
whiche make thē reprouable, both
before god and man, and through
thys theyr vngodlye conuersaciō,
all men for the most parte, are dri-
uen from the true seruice of God
a man therfore cannot think how
much god abhorreth thē & their de-
des. If these proude impudent pa
pistes, had neuer so little remorse
of conscience, they would abhorre,
and be ashamed of them selues.
Fayne these Masse mongers the
popes creatures, to be godlie libe-
rall, and that they are not proude
in

in their ornamentes and ceremo-
nies, but walke in christen libertie
notwythstandinge the contrarie
is playnly seene in them, yet they
woulde men, shoulde haue suche
oppinion in thē. And let vs come
to ther function and office wherin
they can do nothing wel and tru-
ly, nether wyth good wyll, nor in
knowledge. Our lordes Supper
ought neuer to be ministred with
out the remembraūce of Christes
death, nor wythout a sermon, or
exhortaciō, and that in a lāguage
that the congregacion maye per-
fictly vnderstande, to theyr edifi- .Cor.xiiii
cacion, as Christe also taught, his
disciples. In the masse is nothing
but mockes, and they make Ido-
latrie of the Gospel and Epistiles
which the holy goste gaue vs for
our consolaciō correction and ex-
hortacion But these popish, prie-
stes haue made of thē an externe
pompe, extollynge them selues a-

boue the Jues and Gentiles, w there glistringe shewes, of vaine ceremonies the Jeues and Gentiles therfore laught thē to scorne vsinge them as foles and madmen. The Euangelistes require an other kynde of working, and exercise, then sensinge washinge of candles, singing of prickesong and kissinge of golden bokes. It were more mete to preache the grace of our lord Jesus Christ, but Christ is not spoken of at al, amōges the and the lyght ẏ shoulde be set vpon the candelsticke, is hide vnder ẏ bushell. Nowe where the worde of God, is kepte vnder and hyd awaye ther is nothynge, but darknes and errour we haue therefore plainly declared and proued that thys hinderaunce of Gods worde is an heinouse abominaciō in the syght of God. And thys is out of question that euerie Masse wher in the word of god is not preached

and

and that in a language that the congregacion maye vnderstande it, is a moste pyuysshe Idolatrye. But as they folowe not Christ in there sermons and preachinge, so do thei not obserue his order & maner, of thankes giuetnge, and prayer. For they haue suche a rable of vaine ceremonies, ỹ deuoute prayer, can haue no place they haue also many collectes, that true christen mẽ ought not to saye. Many reade, that which they vnderstand not. When they Masse for monye & other causes afore rehersed, how can it be possible, that they being whore mõgers and al togither carnally mynded, shoulde praye and gyue thankes wyth a deuoute and pure conscięce. Thoughe they also seme to them selues, to be deuoute men yet in prayinge, they make much lip laboure and their hertes are far of. Thei are therfor abominable before god. For as he

Math. 1

Mal. 1.

sayeth, by Malachias, there blessinge shalbe accursed. When they come to the distrubucion of the sacrament, they breake it, in there pieces one piece for the quicke, another for them that are in heauen and the thyrde for the deade beinge in purgatorie, and at laste eate all them selues but it were more mete to fede others, and be without thē selues. They ordeine a feast, and cal no gestes to it, nor wyll eate of one lofe, and one cupe amonge them selues: but euerye man wyll haue hys owne aultare his owne lof and cup. Wherin do these thynges agre with our Lordes supper.

Neither Jwe nor gentile, can mocke and delude Chrystes ordinaūces, more then these vngodly wretches, it is marueile that the earth openeth not to swalowe thē quicke in to hell. Nowe touchynge the laytye it were agaynste rea-

reasone, to rebuke thē but rather
to be sorye, and beare wyth theire
weaknes, and ignorannce. Who-
soeuer commeth to our Lordes ta
ble, oughte to heare the worde of
God, as ỹ apostles dyd. But howe
cā they here, whē no mā preacheth
They ought to make an answere,
and saye Amen to their prayer.
But thei nother know nor vnder
stande, what they saye and so they
ertol and magnifie noughtie and
vaine trifeles for frutfull and god
li matters, and for the liuely word
of God they beleue in fonde tolish
fables. It is necessarie ỹ we praye
to God that hys people maye be
deliuered, from the hūger of gods
worde, that they may knowe how
miserabli, they haue ben deceiued
by these faulse preachers. What
shal the vnlearned people do, whē
lyes and errours so muche pre-
uaile, and thei being captiues, and
prisoners vnder Antichrist, godes
ene-

enemie. They receiue ỹ sacrament but once in the yere, and in one kind contrary to Christes, ordinaunce. It muste therfore be vnthankfull, and abominable before God when hys churche is spoyled and distroyed after suche sorte. Finally there are some errores and abominacions founde in the very sacramente. For the materiall substaunce of it ought to be bread and
1.Cor.11. wyne, as it is in dede, as S. Paul so calleth it both before ỹ cõsecration & after. But the papistes, teach ỹ, nother bread nor wyne remayne after ỹ cõsecracion but accidentes only ỹ is, collour sauour taste ruddines and such other. And w̃ such manifest lies they blind mens eies to beleue that, ỹ thing is in the sacrament whiche is not there, and that, that is not in the sacrament which is ther in dede.

Alleander first pope of ỹ name decred and ordened. That water

should

shoulde be menglide, wyth wyne, whyche thynge is repugnaunte to Chriſtes ordinaunce. For he cō-maunded no ſuche thynge to be done. If we wyll expend, and conſider, the wordes of Chriſte oure Maſter, touching this ſacrament we maye eaſly perceiue what Sathan goeth aboute. The papiſtes mūble in latine, & the belles make ſuch ringinge that the heares, can not vnderſtand what is ſayde, or ſong. They haue put to alſo, in the conſecratiō wordes that are not in the Goſpel as Enim trulie, & Elevatis oculis in celū lifting vp his eies to hea uē. And Eterne Of the euerlaſting. Alſo Myſterium Fidei. The miſterie of ỹ fayeth. But theſe are maters of ſmal weight, thei leaue vnſaid wordes of grater importaūce which is Quod pro vobis tradetur aut frangitur That ſhalbe deliuered or broken for you. And mēs eares are ſtopped w plaing one the organs, & deſcante ſonges.

When

When these wordes are spoken leaste, they shoulde doubte in any thynge that is saide. If the people remembre christes passiō at ẏ time the priestes are not thankes worthie, for they shoulde boeth remēbre, the wordes of the passion, and also giue thankes to God for the same, but they shall not do so, if the priestes can let thē. It is therfore, manyfest that the papistes folowe not Christes example in the supper at theyr popishe Masse yet they saye there Masse is holie whē there is nothinge more vnhollye. They bragge that saynte James dyd vse thys Masse at Jerusalem Saynte Marke at Alexandria, and Saynte Peter at Antioche: but they haue no historie toucheinge thys matter worthy credite. Though they vsed our lordes supper, as Christe oure mayster dyd and as S Paule also at Corinth: yet they dyd not vse it as the pyuishe

uishe papistes do now the Masse. That Ignatius, Policarpe & Ireneus make mencion of, is not like this popishe masse. Thei confesse ẏ Basilius Magnus Iherõe & Ambros vsede another order, in the administraciõ of our Lordes supper, then is nowe vsed and that diuerse haue vsed, diuerse faciõs therin, by ther own wordes. Therfore it is manifeste, that this kind of massinge is not the ordinaunce of Christe, but inuented by mans wyt, and policie without ẏ worde of God. And nowe I wyll declare by the testimonie of aunciente histories what popes, and whẽ they patchilde together this beggerlye Masse of theires.

☞ Halowing of aultares and temples.

¶ Felix, frist pope, of that name, cõmaunded temples and aultars to be hallowed in the yere of oure Lorde God. cclxix.

☞ Aulters

¶ Sextus, firste of that name, orde-

ordeined aulters and Sayntes, in the yere of oure Lorde. Cxxiiii.

☞ Aultar clothes.

¶ Bonifface commaũded aultares to be couered w̃ fyne linnen cloth, in the yere of our Lord .cccx

Chalices.

¶ Urban and Seuerine ordeined challices of goulde and siluer, in the yere of our Lorde. cclxv.

☞ Albes and corporasses

¶ Siluester dyd ordayne, albes and corporasses in the yere of our Lord. cccxiii.

☞ Candelas and ornamentes,

¶ Gregory dyd ordayne, lyght at masse, & certaine Ornamentes in ỹ yere of our Lord. cccccclxxxxii.

☞ Procession

¶ Agabetus dyd ordayne procession on Sondayes, aboute the churche in the yere of oure Lorde. ccccxxxii.

☞ Holly water.

¶ Alexander did ordeine water to be mingled wyth wyne vnleuened breade and holly water in the

the yere of our Lord.crii.

☞ Confitcor and the office

¶ Pontianus ordeined Cõfiteor before masse in the yere of our Lord.ccrrv. And Selestinus ỹ office in ỹ yere of our lord .ccccrriiii

☞ Kyrie eleison.

Gregori dyd ordayne, Kyrie eleson at Masse in the yere of oure Lorde.ccccclrrrrrii.

☞ Gloria in excelsis

Telesphorus, made Gloria in excelsis, in ỹ yere of our lord.crrix

☞ Collectes and grayle

Gelasius made the Collectes Preface, and graile, in the yere of our Lord.CCCC.lrrrr.

Anastasius ordeined that we shoulde stande, when the Gospell is read in the yere of oure Lorde. CCCCir.

Martine made the Crede in the yere of oure Lord cccrrriiii.

¶ The canon is patched together of many, and therefore one sẽtence is repugnaũt wyth an other ma-

many superstouse wordes are in it they call vpon certayne peculiare Sayntes in it.

And offer for soules, in purgatorie thei blesse & crosse as if greate vertue and powere were therin, and reade nothinge so reuerently as this theyr clouted canon.

Gregory made the Offertorye & Damasus gloria patri. They cā not therfore saye, that they minister, the sacramentes of oure Lordes supper as ỹ apostles dyd whē their doctrine is repugnaūte & cōtrarie, one to a nother. Thys is sufficiente to proue that the Masse should be abhorred because it doth laye for mens conscience, snares of mēs traditiōs. Thei wil haue the priestes to be as ỹ priestes of ỹ olde lawe & bring, shadows in tyme of light, stretching out the armes, reuiuinge the hostes, and such other Jeuish customes Jt was therfore, the dyueles deuise to bryng in-

to

to the churche, suche lewde lawes for the true liuing worde of God. If circumcision, hurteth as S. Paule, witnesseth, who can denye that the priesthod of Arō, varietie of ornamentes, and anoyntynge, do nothinge auaile and profite in thys tyme of the newe law. Much lesse profite is therfore receyued of mans inuentions and vayne dreames, that kepe men occupied from the exercise of true godlines, & humilitie of minde. And excite mens hertes wyth singynge and organplayng to acertayne carnall delite and pleasure, rather thē to ỹ true glory of god as dyd ỹ groue which was by the temple of Jerusalem albeit therefore these cerimonies are glisterynge in mēs eis yet they are vile, and of no reputacion before Christ, who requireth not the bisour and shadow of a thyng, but ỹ very thyng it selfe ỹ masse therfore which was ordened and constitu-

ted of Antichrist, and maintayned of his most best assured adherentes is an abominacion before God, throughe this externe pompe and suche other thinges, afore rehersed Finally they fere not to saye, that Christes bodie is offered in ỹ masse I wyll not contende, and stryue wyth them if they take, this word offer to signifie remembre, accordinge to the sence and meanynge of Christes wordes, albeit the ministers alone pronoũce and speake these wordes. Yet such thãkes giuing, and remembraunce belongeth not only to them alone, but also to the whole congregacion. We deny not that the Doctoures called the Masse an offeringe, whiche is the remembrauce of an offering once made as Sainte Augustine doeth playnely, declare sayeinge in thys offering is thãkes giuing and remembraunce of Christes bodie, and bloude which he offered

and

and shede for vs. But the papistes are not pleased wyth this offering for they wil haue, a greater offring which is an offering representatiue when Christe dyed once for euer, and cã die nomore. They saye that these wordes (do thys in my remẽbraunce) signifie the consecracion, offering and remẽbrauñce, but this is a faulsely deuised and forgide interpretation. For Christe at hys holly and Sacrete supper, Tooke breade and gaue thankes, brake it and gaue it to his disciples.

Commaundynge them to eate, and in like wyse the wyne. Thẽ he preached to them hys death and passion that they shoulde do after hys example, wyth a sincere & true fayth, and there is not one Iotte, that can proue ỹ administracio of this most blessed sacramente to be an offering representatiue of Christ his owne offering, and although Christ woulde haue had his bodie

presente, bodily in this breade, yet in nowise his wordes signifie ỳ he offered him selfe in thys holie supper for he woulde haue gyuen hys bodie to thē reallie, & not in the sacramente. It is not inoughe, for these pluilshe papistes to offer chrystes bodie to God except they offer it also for remission of synne, for health of ỳ bodie and for hope of eternal life. For other wise it shuld not be so highly estemed. If they continewe still in these errours, against the plaine trueth, they will deny Christ. For he that knoweth Chriſte, is certainely assured that he is god, and man the sauiour of the worlde, that in hym, as in the true sede of Dauid, al nacions are blessed and that no mā can come to the father but by him. For the father doth so loue him, that for hys sake, his angre toward vs is pacified for he is our rightuousnes, holines and redempcion that no mā is

The beleefe of a true christian. Ro. iiii.

Ga. iii. Iohn. vi.

Cor. i.

is saued, but bi his name only that
he alone fulfilled, the worke of our Act. iiii
redempcion with out any helper.
And finally, ỹ he did sufficiẽtly sa- Esae. li
tisfie for our sinnes on the crosse if
we beliue truely on him. This is ỹ Heb. x.
ground, of our christen faith, wher
on christes church is builded. And Math. xi
he that denieth Christe to be hys
perfecte, and sufficient redemer by
once sufferinge death on the crosse
maketh him an vnsufficient priest
and vnable, redemer. And therfore
they deny Christ in that they deni
his ful power and vertue in our re
demptiõ. These Maskinge Masse
priestes, in their often offeringe of
Christe denye that we are Justifi-
ed by fayth only ascribinge part of
oure iustificacion to good workes
cõtrarie to ỹ playne scriptures of Eph. ii.
God for we are saued by grace,
and not of workes. And they mag
nifie and extolle the Masse aboue
all other good workes, makeinge

them sélues fellowe prieſtes, wyth Chriſt wherin they ſhew, of what generacion, they be euen as they ſpringe of Luciſer, the father of pride, nowe let vs expende and cõſider, whether Chriſte commaunded his diſciples, to make an offeringe of the ſacrament, of his holy ſupper or whether he offered, hym ſelfe therein or no. Undoubtedly, Chriſtes wordes, diligently obſerued and noted we maye perceyue eaſlye ỹ Chriſt offred no ſacrifice, therein. To take and breake bread doth not ſignifye to offre. To geue thankes is not to do ſacrifice, for elles he hadde done ſacrifice in fedynge, fyue thouſand wt the fewe barlye loues, to gyue his diſciples to eate. And to ſay do this in remẽbraunce of me, in ſhewynge furth the Lordes death, vntyll he come, is not an offering. To belyue that Chriſt was giuen vsỹ he gaue his bodie to death for vs, ỹ he ſhed his

bloude

bloud, not at ỹ supper, but on the crosse to redeme vs frō syn, is not an offering. Finally to proue ỹ testamēt & ỹ beleue on ỹ which was cōmaunded in the testament, doth not signifie to offre. Now wyl you nowe proue your offeryng in the Masse. We come to the Lordes table we take and eate, trusteinge in Christes promesses, howe do we thē, gyue to him againe. If a king shoulde gyue a ringe to a pore mā for a gage, not that he shoulde be heire of hys landes and goods, but that it should helpe hym, and that he thereby shoulde remember his liberalitye, & mercye, and ỹ people myght cōmende, and prayse hym for that facte, the pore man receyueth it to giue it agayne, to ỹ king thynkinge to do hym a great pleasure, to make hym riche wyth hys own gift, wer not this a madmā? So may all such be Judged, as offere to Christ agayne, ỹ which he

gaue vs for our owne vse and pro-
fite, and that thereby we shoulde
keye in remembraũce his loue, and
mercye towarde vs. Christ did not
liste vp the sacramẽt ouer his head
as these proude papistes do. They
obiecte and saye that God cã giue
some thynges, and receyue them
agayne, as the sacrifices of tholde
Gal. x. lawe. Thoughe they were the gif-
tes of God, Yet they were gyuen
to hym agayne, and thoughe a cõ-
trite herte is the gyfte of god, yet
it is a sacrifice to God. If we
were cõmaunded, to offer sacri-
fice as they were, then theire ob-
iection shoulde be of some strẽgth
and efficacie. But wee haue no
suche commaundemente neyther
the scriptures make mencion of
these popishe sacrifices. For Christ
is of greater power and reputaciõ
then that these proude popish pre-
lates, other can or oughte to offer
hym to hys father. Christe sitteth
on

on the fathers ryght hande, and
once satisfied for the synnes of the Act. vii.
true Christen church, with a most
sufficient and perfecte sacrifice.

Dare we then moste miserable
wretches enterprise, to do thys
thynge agayne. He that doth offre
vp sacrifice is better thē the sacri-
fice. They therefore are better thē
Christe their sacrifice, he offred vs
a sacrifice to God, and do we goo
about to offer hym? He that offer-
reth vp sacrifice, ought to be as
pure as ỹ sacrifice. Oh howe pure
they make Christ nowe. He as a te
stament maker, gaue his disciples
the sacramēt in his supper, none o-
ther wise thē as a writtē testamēt,
wherin by fayth in Christ, we re-
ceiue Christes bodie & bloude, the
vertue and frutes of the same. If
wee gyue hym hys testamente a-
gayne as if he required it of vs,
should not we haue the testament
maker in a contempt? And should Iba. x

not

not the promise in the testamente, be of effecte: Who abhoreth not thys kynde of blasphemie, whē we consider the hyghnes of Christes priesthod and what this worde sacrifice contayneth in it, we maye easlye perceyue what Iniury we do to thynke that we offer Christes bodye as the papistes do S. Paule declareth vnto vs ỹ priesthod of christ saiing it is mete ỹ we haue suche a godly and vndefiled byshop, made higher then heaues whych nedeth not, to offre dayly. First for hys owne sinnes, and thē for the synnes of the people as the byshop of the olde lawe for Christ dyd thys once in offeringe vp hys owne bodye, and in an other place he sayth Christe beinge the hyghe priest, of the good thinges to come came by a greater, and more perfecte Tabernacle, whiche was not made wyth handes that is to saye was not of thys kynde of bul-

ding

ding. Neither came he by ỹ bloud of gotes and calues but by hys owne bloude, he entred once into thys holly place, and founde eternall redempcion, for we are made hollie, bi godes fre mercie, through the offering of christes bodie done once for all. For Christe verely beinge one sacrifice, offred vp for our sinnes, sitteth on his fathers right hand, lokeing for the thing that remayneth vntil his enemise bemade his fotestole, for wyth one offring he made perfecte, thole that are sãtified. Saynt Paule teacheth vs by Melchisedech. That Christ is king of peace & rightuoulnes. By these places of scripture it is Manifest that Christ, ought to be offred no more. For Christes death is so perfect a sacrifice, ỹ by ỹ one offering we are made cleane from sinne for euer. And touchinge his bodie he is nomore in thys worlde. There is to be noted that Saynt Paule

sa=

sayeth that Christe is once offered The papistes, saye often. He saieth all thinges are cõsummate & made perfecte by one sacrifice. The papistes will haue moneie masses. Note also that Christe offered hym selfe and so dyd not the churche bysshopes nor prestes, and thys worde cõsummate or made perfecte doeth blanke them, that they haue nothing to answere, for the holy gost confuteth theyr sophistrie and cauilacions, wyth so manifeste and playne argumentes as can not be denied.

Note also thys worde euerlastinge. Christe is an euerlastynge preste, for he made satisfaction, for all the synne of the whole worlde, and this sacrifice hath a continuall efficacitie, and vertue in all the that beleue in it, and shew it forth wyth thãkes giuinge for the same It is truely a great vnthãkfulnes to say it is necessarie to offer christ

a=

againe, an other waye for ỹ sinnes of the worlde. They seke manye euations to defende their often offring. One is thys they say Christ offreth hym selfe Sacramentally, & thei are but ministres. But thei declare not this worde sacrament what thyng it is, leste they should vtter the truth. The sacrament is no nother thynge then a token, for vs to remembre, that Christ being an only sacrifice, toke awaye oure synnes once on the crosse. If they woulde declare it after thys sorte, we shoulde sone agre. But when no man doeth resiste them herein they maye doo wyth there Masse what so euer pleaseth them. They rule fortune at theyr owne pleasure. Victorie in battaile is optained bi their Masse, satisfaction for sinne, & what thinge is it that the Masse cannot do. And they make theyr vostes, that they deserue by this holi worke what thing so euer

for

is needful. But whē they are put to there answer thē thei fly to this euaciō afore reherssed Christe offereth hym selfe therin, ⁊ we are nothynge elles but ministers theyr cannon which they magnifie and ertoll aboue the gospell, doeth manifestlie opē and detecte theire vngodlines, and blasphemi, for before they come to the consecracion thei saye I offre presente and gyue to God an holye and vndefiled sacrifice, for the peace of the whole congregacion of holly churche, when as it is nothynge but breade and wyne. And it is named the sacrament And albeit they beliue, that it is not then oure Lordes bodye, yet they offer it fore all the world. This must nedes be plaine Idolatrie to gyue to breade and wyne, the honour and glorie of Christe who gaue hymselfe for the church to reconsile and make hys father, atone wyth vs. Howe can Christe

offer

offre himselfe in the sacrament be
fore he is ther: I thinke men maye
nowe easlye perceyue howe muche
their lies, and answere differ frõe
their dedes and masses. What an
heinouse offence is thys to offre,
a peice of breade, & a litle wine, for
the onely Sacrifice of Christe the
highe priest. And shal ỹ bread and
wyne be of lyke efficacitye, and po-
wer to redeme synne with ỹ bloud
of Jesus Christe: But they are
muche more blasphemouse after ỹ
consecracion saying, that the bread
and wyne are tourned into the na
turall bodye, and bloude of Christ
for they saye, we offre to thy holly
maiestye, an holly offeringe, holy
breade of lyfe euerlasting, and cup
of euerlastynge healthy, whiche we
praye the vochsafe to regarde and
loke vpon, wyth thy moste merci-
ful eies, and cherful countenaũce,
and let them be as acceptable to
the as ỹ reward of rightuouse A-

bls

ble & sacrifice of our father Abra-
hã Make thẽ an hollye & cleane sa
crifice that thei may be brought to
thin altar by ỹ hand es of ỹ angel.
These are the wordes of the cãnon
If they speake of Christe, as they
cõmõly vnderstãd it, how cã their
Imaginacion take place, where
they saye, that Christe offred hym
selfe in the sacramente. For they
praie for Christe, and desire of god
that he maye be in suche fauoure
wyth God as Abel and Abraham
and that the Angell maye bringe
hym to the aultar of god. For they
cã not take bread of eternal life to
signifie the people, although christ
were in the breade bodelye, yet he
shoulde not be offered to God for
that were great, derogaciõ, to the
honour of hys priesthod. Great in
conuenience doeth folowe to saye
that the Masse is a sacrifice for sin
nes. For saynt Paule sayeth, for-
giuenes of synnes is not without

shed

shedding of blonde. Howe is Christ then offered in the Masse when there is no offeringe wythout blonde, for if there be any sacrifice, that suffereth not and is without blonde. Saynt Paules Argumētes are folishe, and of no strength or vertue, saying. Christ offreth hymselfe no more or elles he muste necessarily dye once agayne, and must haue died often tymes sens the begininge of the worlde. But vndoubtly, S Paul doeth knowe the true sence and meaneinge of holly scripture better thē any of al the papistes. For a sacrifice for sinne is neuer offred without bloud. This saying therfore, that some thing was offered in the olde lawe, as breade wythout blonde, maketh nothinge for there purpose. For when the bodyes of lyuinge creatures are slayne, and sacrifice is offered for sinnes, blonde must be shed. Thei

cannot therefore proue, by scripture that Christes bloude is offered in the Masse, otherwyse then in remembraunce, and thankes giuing. And thys is done both of the ministers and receiuours. For as prayer, so thankes giuing also belongeth, to al men. He that geueth thankes, sayeth not I offer any thing more than a thankfull herte and prayse to God. If the people were taught thys doctrine. They woulde not bestowe somuch monie on masses and vpō the foūdacions of chauntries, and fraternities as they haue done, throughe persuacion, that remission of synnes, is obtayned in the Masse, not by grace promised to them that beleue, but by offering of Christe the sonne of God and by prayeinge for hym. Whie, I am ashamed, to reherse thys abominable balasphemie of theirs in maters of God. The papistes in as

muche

muche as in them lyeth, kill and crucifie Christe agayne in there sacrifice of the Masse, doinge no other wyse then if Christe as yet were not ascended into heauen, to hys father he that doeth thys, maketh Christe subiecte to death and crucifieth hym agayne. For Christe entred not nor entreth in to the hollye place of heauen, but by his bloud. Let vs labour, that Christ maye dwell in oure hertes They obeicte, ỳ if it be derogacion to Christes honour, and dignitie, and that the merite of hys passion be not perfecte because we offer Christe agayne: sayeth, Baptisme and keepinge of godes commaundementes maye diminiche the dignitie of Christe, and full merites of his passion, and therefore it should not nede to do any good workes. This is a foolish and an vnmete: comparisiō. The offeringe verely of Christe agayne, is

contrary to fayeth and good wor-
kes. For they glorifye ỹ merittes
of Chriſtes paſſion, when the offe-
ringe of him agayne is greate de-
rogacion to the ſame. They do as
a man that lyghteth a candle, in
a bright ſunnye Daye, ſaynge all
thoughe the ſunne giueth a light
cleare inoughe it of ſelfe: yet it is
neceſſarye, and profitable that
more lyght be put thereto. But a
man maye anſwere ſayeing why
do you mocke your ſelfe?

You haue the bryghte daye in
deriſion, as if the ſunne were not
ſufficiente wyth out your lyght.
So although ỹ merites of Chri-
ſtes paſſion, are ſufficient to for-
gyue ſynne as the cõne is to make
a light daye yet, the popiſhe maſſ-
mõgers wyll offer him vp, againe
The ſacrifice of the Maſſe, for re-
miſſion of ſynnes (thoughe there
be none ſuch) is like a candel ligh-
ted in a bright ſunny daye, and ſo
ſan-

slander the true sacrifice, to be vn-
perfect. But as we se, by ỹ bryght-
nes of the daye, so by ỹ knowledge
of Christes merites we perceyue
the goodnes of God towardes vs
and fayeth is profitable to vs as
a gifte of God, and throughe faith
we do good workes, wyllinglie as
obediente childerne, but no other
good workes. then suche as are cō-
maunded by God.

We haue nowe declared the sa-
crifice of the Masse, to be agaynst
godes commaundement, the wor-
des of God and hys glorie. And
nowe we wyl proue these argu-
mentes and assertions to be dre-
mes of scriptur preposterously vn-
derstāded & playne lyes, which not
onely cannot proue and affirme
the Masse to be a sacrifice but al-
so wholly e make againste it It is
therfore euidently perceyued that
thys popishe Masse is an horrible
abominacion, before God. That

contrary to fayeth and good wor-
kes. For they glorifye ỳ merittes
of Chriſtes paſſion, when the offe-
ringe of him agayne is greate de-
rogacion to the ſame. They do as
a man that lyghteth a candle, in
a bryght ſunnye Daye, ſaynge all
thoughe the ſunne giueth a light
cleare inoughe it of ſelfe: yet it is
neceſſarye, and profitable that
more lyght be put thereto. But a
man maye anſwere ſayeing why
do you mocke your ſelfe?

You haue the bryghte daye in
deriſion, as if the ſunne were not
ſufficiente wyth out your lyght.
So although ỳ merites of Chri-
ſtes paſſion, are ſufficient to for-
gyue ſynne as the lõne is to make
a light daye yet, the popiſhe maſſ-
mõgers wyll offer him vp, againe
The ſacrifice of the Maſſe, for re-
miſſion of ſynnes (thoughe there
be none ſuch) is like a candel ligh-
ted in a bryght ſunny daye, and ſo
ſan-

slander the true sacrifice, to be vn-
perfect. But as we se, by ỹ bryght-
nes of the daye, so by ỹ knowledge
of Christes merites we perceyue
the goodnes of God towardes vs
and fayeth is profitable to vs as
a gifte of God, and throughe faith
we do good workes, wyllinglie as
obediente childerne, but no other
good workes. then suche as are cō-
maunded by God.

We haue nowe declared the sa-
crifice of the Masse, to be agaynst
godes commaundement, the wor-
des of God and hys glorie. And
nowe we wyl proue these argu-
mentes and assertions to be dre-
mes of scriptur prepostcrously vn-
derstāded & playne lyes, which not
onely cannot proue and affirme
the Masse to be a sacrifice but al-
so wholly make againste it It is
therfore euidently perceyued that
thys popishe Masse is an horrible
abominacion, before God. That

they ought to dispute proue and affirme, by Christes ordinaunces wyth sure demonstractons, and plaine textes, of scripture, that the Masse is a sacrifice. But there is not one worde or example, that maketh for them, as I haue before declared. They woulde wrast and turne thys sayinge (Do thys in my remembraunce) to mayntayne there lyes as who say God would these wordes, shoulde signifie to offre, or do sacrifice. When they muste be this vnderstanded, what so euer you haue seene heard or done, do it in remembraunce of me but they cannot fynde, in all the supper. That Christe dyd offre vp sacrifice. They obiecte, that euerie byshop chosen of men and appointed for men, touchinge these thinges, that belonge to god: doeth offer gyftes and sacrifices firste for hymselfe and then for the people. Thys assercion is of no vertue or

stengthe

strength, for here Saynte Paule speaketh of the prieftes of the olde lawe, whiche were a figure onely of Chriſt as ye may eaſly perceiue by theſe wordes folowing the ſame texte ſaying. No man muſte take vppon hym, the dignitye of prieſthode excepte he be called of God as Aaron, and thei which were of the lymage of Aaron. But what is be come, of theſe prieftes? Al thei wer depoſed, and abolifhed by Chriſtes death, and Chriſte become a prieſt in their ſted, not of the order of Aaron but of Melchiſedeche a man therefore, maye knowe that thys place, of Paule maketh nothynge, for their Maſſinge ſacrifice. And if they wyll haue it to a gree, both to the prieftes, of the olde lawe and newe Teſtamente: they muſt proue whether they be, prieftes or no. As the name of prieſte maketh not a prieſte, but his dedes, like as a begger, named prince, herynge

princes to be rulers of people, and countreis. If he cleime a people, and countrie which he maye rule, and gouerne shal he therfore haue a people, and countrie to rule? So the popishe priestes that are priestes in name onlye, hearinge that the priestes of the olde lawe did offer sacrifice for synnes after godes cõmaundemẽte, if they cleime the same authorite shal thei therefore haue it? But thys is a harde sayinge, to saye there are no priestes nowe in the newe law. Let no man be offẽded ther wyth, for vndoubtedlye, there be no priestes nowe appointed of God to offer for synnes, but euerie christiã man is ordeined of Christe, to be a priest to praye, to gyue thankes and prayse to god and to offre vp themselues in sacrifice. Sayinte Peter sayeth you are a chosẽ generacion, a royall priesthode and a holly people meaninge therbye al christen people,

ple, as by al christian men. The ho-
ly gost teacheth the prestes of the
newe testamente, that is to saye al
christen people are of muche more
honoure and dignitye then weare
the prestes of the olde lawe, but
none of these prestes, can offre for
synnes. Yet they obiecte, how can
the churche continewe, if we shall
haue no prestes to teach correcte
rebuke, and exhort the people. We
answere that God wyll euer raise
vp some in the congregacion, to do
these thinges. And Christ hath or-
deined in al congregacions a shep-
herde, and preachers, but no mass-
mongers whiche haue brought in
to the churche manye errous, by
theyr vaine ceremonies and mas-
kynge. Also where Saynt Paule
sayeth, if we synne wyllinglye, af-
ter we knowe the trueth there is
no sacrifice lefte to purchese vs re-
mission of sinnes these papistes ga
therof this saing ỹ ther is no sacri
fice

fice to helpe them, that synne, wyl-
fullye, but that there is a sacrifice
yet remaynynge for the fayethful,
which is their masse. They fauls-
ly vnderstande the texte. For S.
Paule sayeth a litle before, ỹ there
is nomore sacrifice remaynyng for
them whose synnes are forgyuen
al readye, and therefore one place
expoundeth another, and plainly
declareth, ỹ there is lefte no more
sacrifice for them, that sinne of set
purpose or for the that haue obtay
ned remission of sinnes alredie, for
Christ offered him selfe for ỹ syn of
those ỹ beleue in him, & wil not of-
fer him selfe againe, for thẽ ỹ beleue
not, but wilfully remayne in their
sinnes. They obiecte ỹ we haue an
aultar, whereof it is not leaful for
thẽ to eate which minister in ỹ ta-
bernacle, meaninge by thys aul-
ter a heape of stones ioyned toge-
ther, whiche they call an aulter,
but Christe hym selfe is oure aul-
ter

ter wher on we laye oure prayers whiche are oure spirituall sacrifices, for no prayeres are accepted of God the father, but by Christ. For he sayth if you aske my father any thynge in my name, he wyll gyue it you. And saynt Paulle expoundeth, his owne sainge. Let vs offer sayth he at al times by him a sacrifice of prayse whiche is the frutes of our lippes confessing his name. We lye therfore, when we call the masse our Lords aulter for Christ is our onely aulter and S Paule, in all his Epistle to the Hebrues, doth knoweledge none other sacrifice for sinnes, but Christ once offred on ẏ crosse. The papistes haue no place of the newe testament to make wyth thē and therefore, they seke helpe of the olde testamente. And firste of the boke of Genesis they saye Melchisedech. Was the fygure of Christe, for he was the prieste of the hygheste. And as Genes. 1

Da=

Dauid sayeth Christe is an eter-
nall prieste after the order of Mel-
chisedech And therefore he offered
breade and wyne vndoubtedly
Melchisedech was ỹ figure of Christe
but Saynt Paule manifestly de-
clareth in what thynges, he was
the figure of Christ. In the reher-
singe of the honours and dignitye
of Melchisedech whiche is that he was
an eternall prieste, and kynge of
peace, and ryghtuousnes. Ther is
not one worde, of the offeringe of
bread and wyne. They cānot finde
in the boke of Genesis that Melchi-
sedech dyd sacrifice to God, but that
he offered breade and wyne to A-
brahame, for sustenaūce of his peo-
ple, as Christe offered to vs hys
worde. Melchisedeche brought breade
and wyne and Abrahame payed
hym tythes Christe after the same
sorte gaue vs the sacrament of his
bodye and blonde, but he dyd not
offer it to God. The scripture she-
wyth

with forth Melechisedech vnder the fi
gure of an eternal an only prieste.
But the papistes appointe othere
priestes to be Christes viccars af-
ter his ascēciō in to heauē. If a mā
shoulde agre wyth them ẏ Christe
offered to God breade and wyne,
yet they cannot proue, that he kil-
led hym selfe in sacrifice vnder
bread, and wyne. Also if Christ of-
fered nothyng but breade & wine:
the priestes of the olde lawe dyd
muche better in kyllinge of liuing
creatures, to offer them in sacrifice
The papistes cannot, tell what to
saye, and whan they brynge au-
thoritie of scripture it maketh a-
gaynste them and are confuted
wyth there owne sayinges as one
that is slayne with his owne wea-
pon. Moreouer they brynge suche
places of scripture as sprake of
mele and vnleuened breade, as of
the breade, that was euer stādinge
one the table of ẏ vnleuened bread
and

and two loues of ỹ first fruites Al so where they are iudged holye, be cause they offer to ỹ Lorde, an hoste of bread, & chiefely thei make great bragges of the sayinge of Malachias a cleane hoste is offered to my name in all places, for my name is magnified, among the gentiles. And in what place so euer they fynde the offering of breade and wyne, they apply it to signifie, the bodely offeringe of Christe in the Masse. They beleue that they cannot er, and that these dreames, are confirmed by the law, propheciyng therby as they did of purgatorie, that wher soeuer they found this word fiere written in the byble, they applyed it to signifie purgatory, as they do in thys mater when they can bring no probable reason, that Christes bodye ought to be offerd in the Masse. And whē, they find any mencion of bloude and other sacrifices they waste thē to Chri-

stes

stes bodie takynge witnesse of the olde doctours when thei no better vnderstande them, then they doo the byble. Nowe we wyll briefely make answer to theyr allegations and declare the true maintenaũce of such places as they alledge to make for theyr purpose. And firste we wyl declare, the saiyng of Malachias whereby it maie be perceiued, what the other places signifie. He rebuked the Iwishe priestes who gaue them selues all together to couetuousnes, when they shoulde haue occupied them selues to offer a pure people to the Lorde, and to fassion there maners after gods commaundementes as the Chapiter folowinge doeth testifye. They oughte to haue taught the people godlines, and all kyndes of vertue but they fed the people w̃ foleshe, and vayne tradicons of men & offered to ẏ Lord an vngodly people & folishe herted Here is named the

fill=

filthye breade, the blind, lame, and broken sacrifice. They maye perceiue that the vncleane bread can not signifie, ỹ pure bodie of Christ that breade and sacrifice therfore doeth signifie, the people as sayne Paule sayeth we are one breade and one bodye, and that he doeth seruice to God in preachinge the Gospell, to make the Gentiles an acceptable sacrifice to God. Whe the priestes therefore made an vngodlye and sinfull people by there doctrine and euill example, God rebuked them and threteneth, that he woulde ordeyne other priestes, in theyr stead that shoulde offer a pure Sacrifice, not only amonge the Jewes, but also amonges the gentiles, that is to saye, they should enstructe, the people wyth true godlines and wyth true honoure and worshipp of god. He therfore dyd prophely of the priestes whiche shoulde come to offer sacri

fice

fice of iustice, that is to say, the holye apostles and all other faythful ministers of gods worde. And therfore the people of God whiche is Christes spiritual bodie, is brought and offered by their doctrine to God as S. Paule sayeth I haue spoused the Corinthi, to Christe, meaning no other thinge by these wordes, but that by his preaching and miracles, he hath brought and offered in sacrifice to god the Gentiles whiche were before carnal and fleshly mynded. And therfore he exorteth the Romains thorowe the mercie of God to gyue theyr bodies to be aliuely sacrifice holly and accep table to God. The people of God is spirituallye the meate which Christe desired most and are the twelue loues of swete breade, whiche beinge conuerted by the preachinge of the twelue apostles doeth continually appere before the face of God. These are Ro. xii. John. xiii.

the true preistes. And ỹ they maye bringe to effecte there enterprice, it is mete, that they be holly, that is. That they abstetne from all thynges, that pluckethe them frō the true worshipping of god. This breade is called somtyme vndefiled. For christē mē ought to walke in the trueth wythout Hypocrisie and fayned lies, and to be anoynted with oyle, that is to saye wyth the grace of the hollye goste, true charitie, and mercie this is ỹ true sence and meaninge of thys texte of scripture, declared and proued by other places of scripture. But the papistes thoughe they alledge the doctors yet they can proue the meaning & vnderstanding of this text by no place of al the scripture Beade in the scripture betokneth the word of God. For Christ saith, man doth not lyue onely by bread but euery word ỹ proceedeth, from ỹ mouth of god The preists ought sin=

sincerly to minister this breade to the people, and in thys significacion the spirituall bread is not a sacrifice, but ỹ administracion of the word, & of ỹ mintstres of god. This is the true manna & angelles fode which was giuen to men, frō heauē to be their sustenaūce. By these thynges a man may easly perceiue what offeringe the Apostles and true prestes made. Undoubtly a faithful people whō they brought to god with holsome doctrine, but they offered not the natural bodie of Christ after the opinion of these fleshly minded papistes, for ỹ were done to crucify christ againe. They beleue Daniel his saying maketh muche for there purpose where he sayth ỹ their daylie sacrifice, called in greke Endethismos. shoulde cease for a time, by this they vnderstand their Dayly sacrifice. The Masse that nowe beginneth to cease this applicatiō is falsely deuised. For

the sacrifice that Daniel speake of
cod.xxix. was offered eueri day at two seue
ral times which was in ẏ morning
and euening, & that sacrifice with
other Iwyshe sacrifices ceassed
when Christ ẏ only true sacrifice
offered himselfe on ẏ aulter of the
crosse. You may therfore easly per
ceiue ẏ, ẏ was not ẏ sacrifice of the
mas, for it is not done, both in the
morning & theuening, as ẏ other
was. and Eusebius saith our lords
supper vnder some byshopes was
ministred but once or twyse, in the
yere, the history of ẏ dayelie sacri-
fice, that Daniel speaketh of, was
fulfilled vnder Antiochus the ti-
ran, for in hys tyme there was no
sacrifice offered in ẏ temple of god
for the space of thre or foure yeres
In dede this is true. Antiochus,
was the figure of Antichriste for
he toke a waye ẏ true worshiping
and honour of god. And truste in
god, & faith is extingnished, when
men

men trifle more, in theyr owne power & workes the in gods grace they haue certayne other dreames and assertions but of no vertue or stregth. One is, thei say the easter lambe was offered euerie yere, so Christe the true Easter Lambe ought to be offered ofte tymes nothinge cã be more folishe then this Argumẽt. For the easter lãbe, was not offred for sinnes but only was slayne and eaten in remembraunce of the deliueraũce of the Israelits out of Egipte. But nowe the papistes offer for sinnes the sacrifice of the masse. For they are not couten ted w thonly remẽbraũce of Christes death. Other sacrifices wer offered agayne, for they were vnperfecte, but Christ being a perfecte & sufficient sacrifice ought to be offered once, for euer. Thei obiect that whã the preachers & doctours did sacrifice at ỹ election of Paul & fasted, ỹ holly goſt sayed &c. the grehe

word ẏ they trãslate to signifie to do sacrifice, hath in this place ẏ significatiõ ẏ it hath in ẏ. xiii. Cha. to the Romaines, ẏ is to minister as a magistrate in ẏ comõ wealth. And therfore after ẏ translacion of the papistes euerie maiestrate is a-preist. But thei ẏ wilbe estemed, to be wittie and learned amongeste thẽ reason after this maner when Christ offered himselfe) the church also which is his spowse, may offer hym for synnes in the Masse. For Christ & hys church so agree and so consente together. That what so euer the one doth the other agreeth to the same. But thys is a lye. For if Christe died for vs, then the church must do the same. Christ is the bread & highe prieste. Ergo we are the bread and highe priest also. Christe was offered say they wyth payne, and sufferinge of the bodie. Ergo he cã be offered & suffer not. He was once a sacrifice, ergo he cã be

Ro. xiii.

be a sacrifice againe. But this ther talke is vayne and foleshe. For we seke not what Christ might do but what he dyd. And what the scripture teacheth. Also they obiecte ỹ it is better to gyue, then to take. In sacrifice we giue, & in our Lordes supper we take it is therefore better to offer. But let them first proue who gaue thẽ authoritie to do sacrifice after thys man. It is better to be a sauioure thẽ a creature and seruante. Therfore as it is a greate blasphemie, a man to saye he is a god, and sauiour, so it is great blasphemy ỹ sinners shall go a bout to offer Christ for remission of sinnes. So thus it cõeth to passe, ỹ the more thei defẽd their errourres ỹ more vngodli thei shew thẽ selues againste Gods mateste. Some of ỹ papistes doubt not to say ỹ we sin dayly, therfore dayely sacrifice is necessary. And they say Christ toke away the sin past only

which is called originall sin & that satisfacion for other sinnes, muste be made other wise, ỹ is by workes and sacrifices And thei put to many other thinges ỹ differ so much from the doctrine of fayth as any christen mã hearing thẽ may easly perceiue. For thẽ it were cõsequẽt that Christe is neither God nor a true sauiour. Now we haue declared, what the Masse is. Not a sacrifice for sinnes but an horrible abominacio before God. All Christe mẽ ought therfore to shone and fle from it and tourn to the true vse of oure Lordes Supper accordynge to hys moste holy ordinaunce. To whome be honoure and glorie for euer

AMEN

7 AU 55

Fines